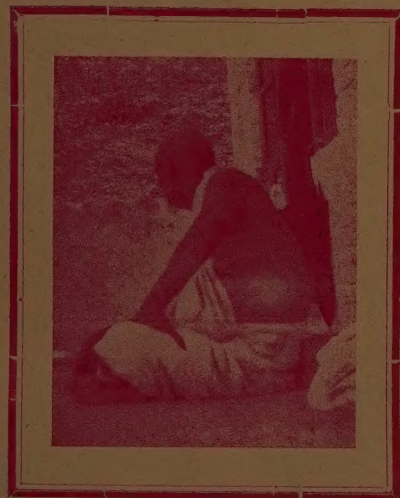


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3
1st February 1951
Sri Denys Grey
London.

The path of Vedanta is the most natural. It is nothing but manifesting what you exactly are in essence. Be Thyself!

Thou art the resplendent Atman. Be rooted in this Supreme Consciousness. Eternity is thy very nature. Realise this now and here.

Deep as the ocean is thy life. Nothing can harm you. Thou art the all-pervading, immortal soul. May thou be illumined.

Sivananda
OTT.

THUS YOU CAN HELP THE MISSION

- * By enrolling subscribers to *The Divine Life*;
- * By enrolling members to the Society;
- * By opening a branch or affiliating the already existing branches of the Society;
- * By enrolling subscribers to *The Forest University Weekly*;
- * And by circulating the books of the Publication League and the medicines of the Pharmaceutical Works.

—Secretary,
The Divine Life Society,
Rishikesh (U. P.)

NOTICE

It is hereby notified that Dr. Krishna Prem is no longer the Chief Medical Officer of the Sivananda Charitable Hospital, Rishikesh, and that he has no connection either with the Divine Life Society or the Sivanandashram.

Secretary,
(D. L. Society H. Q.)



DIVINE LIFE

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February 1951

UPANISHAD JYOTI

उपनिषत् ज्योतिः

अन्यच्छ्रेयोऽन्यदुतैव प्रेय—

स्ते उभे नानार्थे पुरुषं सिनीतः ।

तयोः श्रेय आददानस्य साधु भवति

हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १२१ ॥

ONE is good ; the other is pleasant. These two having different objects chain a man. Blessedness accrues to him who, between them, chooses the good. But he who chooses the pleasant, falls from his aim.

(Kathopanishad I : 2 : i)

श्रेयश्च प्रेयश्च मनुष्यमेत—

स्तौ संपरीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभिप्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ १२२ ॥

The good and the pleasant come to a man ; the wise one examines and distinguishes them. The wise one prefers the good to the pleasant ; but the ignorant one chooses the pleasant for the sake of acquiring and protecting (worldly pleasure).

(Kathopanishad I : 2 : ii)



LEAD THOU THE LIFE DIVINE

(Sri Swami Sivanando)

[Following is the text of Sri Swami Sivanandaji's speech, which he delivered at a public meeting in Poona during his all-India tour last autumn. The meeting was presided over by the Chief Minister of Bombay Sri B. G. Kher, whose address of welcome follows this article. Ed.]

OM is your real name. It is not Mr. Banerje, Apte, Garde or Mehta. OM is the Pratik or Symbol of Brahman or the Absolute. You find in the Bible 'In the beginning there was the Word; the Word was with God; the Word was God.' That is OM, the Sacred Monosyllable or Pranava. OM, Amen and Amin are synonymous. All the religions have come from OM. To attain what, do these young aspirants practise austerities, observe Brahmacharya? What is that Supreme Being on which they meditate? It is OM. OM is Param Alambanam. OM is Param Sreshtam. It is the sacred refuge for all. When you attain that Brahman or the Absolute or OM, all your desires are gratified and you attain perennial joy. That is OM. The Vedantins or those students who tread the Path of Jnana Yoga should meditate on OM with Bhav, dwelling on its significance. OM is Satchidanand. OM is Existence-Knowledge-Bliss Absolute. OM is Eternity, Infinity, Immortality. Therefore, let us chant OM again.

OM OM OM

The Sacred Maharashtra

I am now in a sacred land, the Maharashtra. This sacred land has produced great saints like Tukaram, Shri Jnan Dev whose Jnaneswari still inspires you and elevates you, clears all doubts and makes you divine, a superman. Jnaneswari still remains and will ever remain a monumental work on Bhagavad Gita.

I am happy. I rejoice heartily that I have this opportunity of addressing you all now, the children of this sacred land,

endowed with boldness, chivalry, courage and statesmanship. It is this sacred land that gave birth to Gokhale and Tilak who sacrificed their lives for the uplift of the country.

Here is a Tilak. Here is a Gokhale. Here is an Ekanath. Such a glorious sublime land this is.

The Eight-fold Path

All the fundamentals or essentials of all religions are the same. Only non-essentials differ here and there. The noble eight-fold path of Buddhism, speak about ethical principles for attaining perfection; then the Knowledge of the Lord, of the Self, will descend by itself. Buddha is regarded as an atheist because when questions were put to him about God, he did not give an answer. He said 'Do not bother about God now. Purify your heart through the Noble Eight-fold Path. Remove jealousy and other evil Vrittis. When the heart is purified, the mind will move towards God and you will know what is Truth, what is the Reality. Do not bother about transcendental matters now.' Nirvana is also considered as extinction and not Knowledge of the Self or Consciousness or Asamprajnata Samadhi. It is only a mistake. Nirvana is extinction of this little lower Self, of the little self-arrogating personality. When this self-arrogating personality is annihilated through self-enquiry, self-sacrifice, self-denial and self-surrender—"I am not this body; I am not this mind; I am not this egoism; I am Satchidananda Swaroop; Sivoham."—this little ego is destroyed, the

you shine in your pristine glory. Just as rivers join the sea, just as camphor melts in fire, even so you become one with the Supreme Self.

The Raja Yogic Method

This Noble-Eight-fold Path corresponds to the Sermon on the Mount of Christianity and Sadhachara or Right Conduct of Hinduism. You have got in Raja Yoga, Yama and Niyama. Yama-Niyama are the foundations of Yoga and Vedanta, upon which the superstructure of Nirvikalpa Samadhi can be built. We should be established in the practice of Yama-Niyama—Ahimsa, Satyam, Brahmacharya, Asteya and Aparigraha, and Saucha, Santosha, Tapas, Swadhyaya and Iswarapranidhana. Our heart will be purified. We should have a steady pose through Asans and through Pranayam we should prepare the Pranamaya Kosha. Then the mind will be fit for the practice of concentration. *atah kshiyate Prakaashaavaranam Dhaaraneshu Yogyathaa Manasah.* There are three Gunas—Satwa, Rajas and Tamas. The Satwa is enveloped by Rajas and Tamas. These Rajas and Tamas are destroyed by the practice of Pranayama. Then the mind is made fit for concentration. If there are Rajas and Tamas the mind will be ever fluctuating. So Pranayama helps. Upasana helps to steady the mind. Then you can concentrate and attain the goal of life.

The Substratum for All

This Absolute, this Eternal Truth or Infinite, cannot be demonstrated. The Indriyas—the Karma Indriyas and Jnanendriyas, the mind or the intellect—are all finite frail instruments. The eye cannot see the eye-lashes. It cannot see objects which are at a distance. It has only a limited power. The Lord is the basis for all the Indriyas. How can the effect know

the cause? How can the finite know the Infinite?

This Supreme Being—call it the Thing-in-itself, or Substance—it is the Substratum for the world, mind, the body and the intellect. The mind borrows its power from this Supreme Source, Atma or Brahman. *Na Tatra Suryo Bhati Na Chandra.....Vibhaati.* The sun does not shine there, nor the moon, nor the stars,—what to speak of this little fire. Such is the Supreme Being from which the mind, senses and the Prana receive their power and energy. That Supreme Being cannot be demonstrated.

Nature of Reality

But you can infer Its existence from certain empirical facts. Everybody feels 'I exist.' Nobody can deny his own existence. Existence is common in all names and forms. This goes to prove the Sat aspect of Atman. We are Immortal. You can never think 'I don't exist.' After the physical, mortal sheath is thrown away, there is existence, there is Consciousness also. Existence must have Consciousness. Wherever there is Pure Absolute Consciousness, there must be Ananda. We experience pain because we have got desires. Desires mean imperfection. In that Supreme Being all desires are gratified. There is neither desire nor craving, nor Vasana. When you attain perfection, you enjoy a mass of bliss. Existence, Knowledge and Bliss.

Just imagine for a moment that you are dead. What do you experience? The dead body is lying before you. You are a silent witness. It goes to prove that you always exist. Your intrinsic nature is Existence, Knowledge and Bliss. Sometimes you dream that you are dead. Even in that death state, you see your relatives are weeping. You hear their lamentations.

It goes to prove that you always exist. When you are in the dark, if someone calls 'Who is there?', you reply 'It is I.' Then again he asks you; and then you say 'I am Mr. Krishnaswami.' This Mr. So-and-so is a Kalpana or mental creation. The first is the Infinite 'I', Existence Absolute or the Eternal.

Thy Real Nature

In the day-time through the light of the sun you see and carry on your work. When at night, there is no sun, you see with the help of the moon's light. When the moon does not shine, then you see through the light of the stars or through the light of fire. When none of these exist, you take the help of speech. And, when even this is not available, you perceive and carry on your work with the help of the light of your own Self. Your Inner Nature is the Light of lights, bliss, pure Consciousness by itself. When you dream, there is no body for you. The body remains as a log of wood. This proves you are distinct from the body. In deep sleep, there is neither body nor mind. This proves you are distinct from the body and the mind. You experience peace during deep sleep. There are no objects during sleep; there is no play of the Raga-Dwesha currents. In the morning, you say 'I had a peaceful sleep.' You enjoyed the peace during deep sleep. Prajna enjoys in sleep; and Viswa remembers during the waking state. Prajna, Taijasa and Viswa are one. They operate in the three states. You are alone in the deep sleep state. It shows your real essential nature is non-dual.

Everybody wants Immortality. Nobody wants to die. If you say 'You will die tomorrow', to another man, he will be annoyed towards you. If you call somebody 'You are a fool', he is annoyed; because he is an embodiment of wisdom. The child asks

its mother 'What is this? What is that?' There is a great thirst for knowledge. For the nature of the Self is Supreme Knowledge. The nature of the Self is Sat Chit and Ananda.

A Suitable Path

Through arrogance and egoism, man wants to attain immortality through construction of bungalows and wants to enjoy infinite bliss through the objects of this world. This is a serious blunder. It proves, no doubt, that your essential nature is immortality and infinite bliss. But you should realise this through selfless service through devotion, through Jnana Yoga and enquiry. Very few people are fit for the path of Vedanta. Only a microscopic minority are fit for this path. It demands a great irresistible will, a bold understanding and a sharp intellect; it demands renunciation and complete self-abnegation. Very few people are endowed with these. The vast majority of aspirants nowadays are fit for Bhakti Yoga combined with selfless service or Karma Yoga. Karma Yoga is in no way inferior to Vedanta or Jnana Yoga. Bhakti Yoga is in no way inferior to Jnana Yoga. When the heart is purified through selfless service, the knowledge of the Self descends by itself. Generally Karma Yoga is combined either with Bhakti Yoga or Jnana Yoga. Why do you do selfless service? Because (if you are a Bhakta) you serve the Lord in all. You must then have the Bhavana that the whole world is manifestation of the Lord. All beings are manifestations of the Lord. With the Bhavana if you serve, then it will become Karma Yoga. Karma and Bhakti very nice go together. The aspirant is only a Nimitta or instrument in His hands. Egoism is destroyed. Then the heart is purified and Vedantic realisation comes by itself without

exertion, without Sravan, Manan and Nididhyasan. A Bhakta also gets Supreme

Wisdom. The fruit of Bhakti is Jnana or Wisdom.*

(To be continued)

*By courtesy : Srimati Janaki, daughter of the Poona Organiser of the Sivananda Yatra, Dr. D. K. Viswanathan, Asst. director of Public Health. The speech is transcribed by her.

THE SWAMI AND HIS NOBLE WORK

(Hon'ble Sri B. G. Kher)

Welcoming Sri Swami Sivanandaji to the city of Poona, the Chief Minister of Bombay spoke as follows :—

REVERED Swamiji, brothers and sisters :

I deem it a great privilege to welcome Swami Sivanandaji in our midst today. It is a special occasion for us. The day happens to be what is known as the Kojagari Purnima. *Yaa Nishaa SarvabhutaanaamMuneh.* For you, every occasion is the same. For us, always engrossed in mundane affairs, not only because of the importance of the day, but because of your arrival in this great city, it is really and truly a special occasion.

All of you know all the facts about the past life of the Swamiji. During the last two or three days, the local papers have given a full account of his days prior to the time when he took Sanyas. It is not necessary for me to repeat those facts to you.

But one thing strikes one that even in those days, he was serving humanity in the way he best could, in the Straits Settlements and wherever he went. He visited a number of places of pilgrimage after returning from the Straits Settlements and, as we know, then became a Sanyasin. He performed Tapascharya in Swarg Ashram, near Rishikesh; and soon founded an Ashram there and he is now working and spreading the gospel of Divine Life.

You also know that he has written a very large number of books on a variety of subjects of spiritual learning and they have

been translated into many languages.

I am very happy that the Swamiji has made it convenient to come and visit us to give us an opportunity of seeing him in flesh and blood. *Sthitha Prajnasya.....Vrajeta Kim.* All these things have their own effect. To me it is a matter of very great joy that I have been able to meet him. And you will know why.

I do not wish to enter into any controversy about Jnana Marga or Bhakti Marga or any Marga at all. But we all know that in the Bhagavad Gita, the Lord said "*Name Paarthasthi Karthavyam Trishu Lokeshu Kinchana.* There is nothing in the three worlds that should be done by me. *Naanamavaaptam Avaaptavyam Varta Eva Cha Karmani.* Nor anything unattained that must be attained. Yet, I am engaged in action. *Yadi Hyayam Na Varteyam;* then he says, if I do not engage myself ever in action, *Atantrithah,* men all around will follow my path. *Utseedeyuh.....Aham.* The worlds will fall into ruin if I do not perform action."

When I went to Rishikesh over a year ago, I learnt of the very great work that Swamiji was doing there. I found that he had engaged himself in unwearied action in the service of the world and had, therefore, a very great desire to call upon him and to meet him. But it was not possible for me to do so. I have been in correspon-

dence with him. I have seen the numerous books which he has written on subjects of the greatest value to humanity ; and I cannot say, Sir, that I have read them well. I have tried to read a very small portion. But it has been my great ambition to study them and to understand them. I, therefore, personally consider it a great privilege to have this opportunity of seeing you meeting you, and welcoming you to this great City, on behalf of this City. There are thousands of Sadhus and Sanyasins in our land. If they all engage themselves in the right kind of action, I have no doubt that the face of the country would be changed. Through this service they would have a right to be sustained, and supported and helped by this world. The labourer is worthy of his hire. In the past the Sadhus and the social workers served the world and Dana and Pratigraha was their privilege. Times have changed somehow. Men have forgotten how to live in peace, how to live well. I request Sri Swami Sivanandaji to bring this aspect of this question to the attention of all Sadhus and Sanyasins, namely, that of action in the service of humanity. Admittedly, we have fallen into evil days ; and we must pull ourselves out of our present degraded condition. Sadhus alone can do this great work. That is why I made bold, although it might seem presumptuous, to make this suggestion to Swami Sivanandaji. I hope he will not

consider this impertinence on my part, because I entertain the highest reverence for Sadhus and Sanyasins in my mind.

I am reminded of how over half a century ago, Swami Vivekananda went all unknown and unbefriended, to the far and distant lands of the United States of America. He did not know whether he would be allowed to address the Parliament of all the religions of the world. He had no sponsor. He had not made any arrangements. But his Tapascharya was so great that as you know when he delivered the Message of the precious knowledge that, by centuries of Tapascharya we have acquired in this land and fortunately traditionally handed it down to the people, that Message went home, and America was to a certain extent converted. Even to this day, they take the very keenest interest in our philosophy.

I am very happy that the same noble work which is in the greatest demand today, if it ever was in demand, is being carried on by Swami Sivanandaji. I have no doubt at all that blessed as we are from time to time with the help of such great souls devoted to the cause of humanity, imbued with a love not only for humanity but for all creatures of the Lord, there is a great future before the people of our country. I deem it a great honour to welcome the Swamiji in our midst today.

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By Sri Swami Sivananda.

RELIGION AND WORLD PEACE

(Prof. Frederick Spiegelburg, Ph. D.)

[Dr. Frederick was a professor in Germany before he became a naturalised American. He now continues the same profession in the Stanford University of California, representing the department of Asiatic and Slavic studies. It may be recalled that he was instrumental in introducing Sri Swami Sivanandaji's *World's Religions* as a text-book for his university in the department of "Comparative Studies in Religion". Here in this article he discusses the possibility of promoting lasting peace in the world through the noble teachings of various religions.—Ed]

The noble teachings of the great religions center in the realization of spiritual truth. This alone is the primary and ultimate purpose of our life and of this world's existence. No other aim, high as it may be, can be substituted for it. Perpetual peace is the fruit and offspring of such realization, but peace can as little be called a purpose of existence as a child could be called the purpose of the mother's life. However as no child could come to be without its mother, thus no perpetual peace can ever be established without spiritual realization. True peace, in fact, is a sure indication that truth realization has been obtained.

These relations between religious realization and world peace are often confused. One inspired man in his unostentious ways can do more for the promotion of peace than a thousand missionaries preaching and disputing day in and day out. Peace is infectious, just as wrath, hatred and fear, intenseness and irritation are infectious. Unfortunately many important people are working today for the promotion of world peace, without having the religious basis of a truly peaceful mind themselves. Such efforts by the wrong man can only do harm and disrupt the quiet working of the spirit, because such fake peace movements put themselves and their inefficiency into the place of the real movement. Their loud propaganda and big talk is

irresponsible and unrealistic in its shallow optimism and diverts our attention from the one thing that alone is really needed.

Political world peace is a reflection of a higher spiritual peace and is impossible and meaningless without that greater truth. Outer peace is the shadow necessarily thrown whenever inner peace has been obtained. This is immediately observable whenever we meet a man of higher vision, whose whole being has become so penetrated with inner peace that nothing can disturb or frighten him. Pitiful indeed is in comparison with such a man the rushing overactivity of ever so many promoters of this or that half digested idea and immature doctrine.

Nor should we assume that in order to have outer visible results we ought to work in an outer visible way, in the appearance world. Few great things have ever been achieved by starting a process on the level of the ignorance. It is the vision from above that enables the great man to start movements below, far more powerful than anything that could ever be dreamed of on the lower plane. It is the higher reality coming through on the level of the lower reality that alone can have a transforming influence. And let us not overlook the fact, that what is truly needed is a complete transformation of our world, the turning of it inside out, rather than limited improvement here and there. In fact, such

small gains are invariably a fake and turn out to have no lasting power in the end. The only thing that counts ultimately is the complete and all around change. You cannot have a little more peace than now in the world, or a bit healthier conditions of society, but you can have perfect conditions instead of the misery now prevailing. It is easier to have heaven instead of the world than to have a slightly improved world.

Perpetual peace cannot be promoted by anybody who does not have perfect peace in himself. Thus by working on our own selves we actually proceed in the only safe way of world improvement. Only saints live in heaven, and in order to have heaven on earth, all people would have to become saints. Whether that is a possibility at all in our present universe stands to question, but even in a more limited way we have

to accept the fact that no human society or organization can possibly be better than its single members.

All this ought not to be interpreted as world-escaping idealism. A so-called inspired state of mind that would remain barren and not produce eventually powerful effects on this very world of ours in space and time would be no true inspiration. We are here on this earth not in order to leave it alone and fly to some sublimer heights, but in order to wrestle with its stuff in its density and change it through our growing visions into matter of glory and light. But this in turn cannot at all be achieved wrestling, no matter on what level, but only by bringing the impact of a greater vision down to earth.

Promotion of peace would mean nothing if it is not done on the basis of the noble teachings of the great religions.

TEN AVATARAS OF VISHNU

(Sri Jean Herbert, Geneva)

[Sri Jean Herbert of the United Nations has placed us in a great debt of gratitude by translating a number of Vedic and Pauranic literature in several European languages.—Ed,]

AMONG the many Hindu Scriptural stories of which a worshipful study would be likely to yield a rich harvest, one is that of the Avatars of Vishnu. While Western scientists simply ridiculed the idea, too many Hindu pandits busied themselves with learned and necessarily barren discussions as to whether the number should be taken as 10, or 22, or more. Will a long-winded academic debate as to the number of sections in which the Indian Ocean should be divided lead us to a fuller knowledge of its resources? If a sage like Shri Ramakrishna was content to leave the question undecided, we might very humbly take his hint. But that does not preclude our trying to draw whatever spiritual inspiration the

story may supply to us.

May I suggest that if we come to it with an open mind, using whatever reason and common-sense we may have been endowed with, the list of ten Avatar springs forward with a considerable wealth of meaning. It may be desirable to subdivide the list into three groups comprising respectively the first four, the next four and the last two of Vishnu's manifestations in physical bodies. We shall see later how each one of those groups might be characterised as a whole.

One remarkable point in common between the first three Avatars in that in every one of them Vishnu fights with the ocean. This might be taken to imply that dry earth only emerged from the liquid

ean at a certain period of the formation of our globe. But if we look for a ritual meaning, we should remember that the ocean, in Hindu scriptures, is often used to designate the undifferentiated, univided, unlimited concrete, as opposed on the one hand to the Absolute and on the other to the cosmos. And in each case, Vishnu, the Preserver and Protector of creation, rescues something which either has been lost or was going to be lost in that ocean of non-differentiation.

As a fish (Matsya), he saves man, or rather him who is intended to be the ancestor of man, Manu, him out of which the human race was to take birth.

As a tortoise (Kurma) he makes possible the rescue of all that may be the objects of the keenest desires of man: immortality (amrita), wealth and harmony (Lakshmi), the power of healing (Dhanvantari), divine wisdom and intoxication (Sura), beauty (Uchhaishravas), strength as such (Uchhaishravas), the Vedic horse) and physical strength which is intended to become the support of mental illumination (Airavata, the vehicle of Indra), ornaments (kaustubha), wish-fulfilling powers in various realms (parijata, the power to triumph in battle (shankha), to reach the foe and to destroy him (dhanus, visha). What more could man wish?

And finally, as a boar (Varaha) he rescues the material earth itself, also submerged in the ocean.

Is there not a striking coincidence between those three activities and the three planes which Shri Aurobindo calls the mental, the vital, and the material? And is not the descent of the Divine in each one of them in succession in order to bring them out of existence out of the undifferentiated something to be pondered about?

Of course, according to the present (or

recent?) view of Western science, matter comes first, then life, then mind, whereas here we have the reverse order. But the succession of Avatars expresses, in "mythological" form, that idea which seems to be one of the fundamental concepts of Hindu cosmology that in projecting himself, the Divine gradually descends to or into ever grosser manifestations, and the order: mental-vital-material might therefore be anticipated.

And the idea is not so strange to a Westerner as one might expect. If we pass from the macrocosm to the microcosm, I suppose many Christians would agree that the spirit, the divine spark, the real "I" comes first, is brought into connection with life at the time of conception and becomes more and deeply embedded in gross matter in the course of pre- and post-natal growth.

The Godhead having thus projected the three essential planes of the lower creation out of the undifferentiated and having permeated them, it then becomes the task of the fourth incarnation, the man-lion (Narasimha) to allow spiritual research, as incarnated in Prahlada, to soar forth, to break free of all the paralyzing weight put upon it by the material environment it had to start from. That is the turning-point, as indicated by the nature half-animal and half-human. It is the beginning of the evolution which follows the involution.

It is remarkable that in many of the attempts which Hiranyakashipu makes to suppress his son, he is shown as trying to crush him down through the very weight of matter. Inert matter is used when stones are tied to his body and he is thrown into the sea. Living matter is used when elephants are made to trample him under foot. His own body's submission to the law of gravitation is used when he is thrown from a high cliff, etc.

And when Vishnu appears, he does not behead Hiranyakashipu as he will later Shishupala, he does not pierce him with arrows and sword and lance, as he will Ravana, he does not humble him as he will Bali. He rips his abdomen open. Could there be any clearer symbol that he sets Prahlada free from the bondage in which he was held by the loins from which he had sprung?

That being accomplished, the time has now come to lay down the basis on which the spiritual research thus released will be able to work effectively, i. e. an ethical foundation. And morality must be made to reign supreme in all the realms of human activity. That is the task of the next three Avatars.

Vamana brings ethics into political life, by conquering the three worlds from the asura-king Bali who was holding them in trust. Parashurama brings ethics into social life by repeatedly destroying all kshatriyas, whose power rested on material force, and enthroning brahmanas, whose power rested on moral strength. Finally Rama brings ethics into family-life by consistently solving on exclusively moral principles all problems concerning his relations with his parents, his brothers, his wife and his sons. It might also be held that in the Narasimha incarnation, Vishnu already began this conquest by ethics, when he enabled Prahlada to establish morality firmly in religious life. If that were admitted, we should have four successive stages instead of three: relations with God, with the State, with society and with one's family in a remarkably logical sequence.

It could also be shown that in each one of the three incarnations ending with Shri Rama, Vishnu not only conquered new realms for ethics, but also consolidated that which he had previously gained. But

that would necessitate a more detailed discussion than can be given in the short compass of this article. It explains however why in India Shri Rama should still receive such extensive worship while Vamana and Parashurama are well-nigh ignored. Although his advent and action would not have been possible without them, he embodies all that they stand for, and makes them therefore more or less obsolete. Such is probably the meaning to be read in the encounter between Parashurama and Rama which is pictured in the Ramayana.

When the work of the first 7 Avatars has thus been completed, the time is ripe for the descent of Shri Krishna, the "all round", "perfect", "complete" Incarnation, who is to lead individual man right up to spiritual realisation. So much has been written about Him that it would be superfluous to try to add anything here. Two points, however, should be noted in connection with his place in the chain of Avatars.

The first is that his advent did not make the worship of Shri Rama obsolete, for the very simple reason that the cultivation of ethical relations with one's neighbour is a necessary prerequisite for individual spiritual development and must be continued side by side with it.

The second is that in the teachings of Shri Krishna morality was always presupposed, and that there was therefore no need either to stress it or to follow its dictates in outward appearance. Radha and her friends, Yudhishtira and his brothers, Bhishma and all the close disciples of Shri Krishna had already learned, assimilated and practised all that ethics can teach. As regards his enemies, either in Gokul and Muttra or at the court of Dhritarashtra who had not yet understood the moral lesson, Shri Krishna could not bring spiritual realisation; he could only help them to

lise more rapidly and more forcefully at their failure led them to, in spite of their spiritual aspirations.

A few words should probably also be said about the last two Avatars, Buddha and Kalki.

Of Lord Buddha, one can only speak in connection with the utmost diffidence, since the vast majority of his followers either take Him to be an Avatar of Vishnu, nor consider themselves within the pale of Hinduism. In addition to which, Hindus are most unwilling to admit that Lord Buddha might possibly correspond to a stage in the evolution of mankind which is all beyond that to which Shri Krishna addressed us. It might be tentatively suggested however that His task was to enable man to go beyond the need of conceiving a Godhead, as distinct from individual man, and to prove the qualitative and quantitative unity of Jiva, Jagat, and Ishvara.

Of the tenth Avatar, Kalki, it is still more difficult to say anything, because, according to most Hindu Scriptures, he has

not yet appeared, and it may therefore be taken that his message will open for man vistas and possibilities which it is beyond our power to imagine. Some indication may possibly be derived from the fact that he is generally described as a white horse. The horse (ashva) is a very outstanding figure in Vedic hymns, to which it is always safe to turn for guidance, and, according to Shri Aurobindo, it stands for strength. And the white colour, the decomposition of which yields all other colours, is often taken, by Shri Aurobindo also, to indicate fulness, plenitude, totality (purna). It might therefore be supposed that Kalki will represent strength and power of a nature which can be called absolute, i.e. which can meet with no opposition. And is that not a way of describing, or symbolising, the Absolute, the Undifferentiated, Brahman, or at least one of His very highest and most direct manifestations?

If such should be the case, the 9th and 10th Avatars would gradually lead back from the multiple manifestation to the original One, thus completing the cycle.

Direct Self-realisation

DEEPER THAN OCEAN

(Sri Swami Sivananda)

Is there anything deeper than the ocean?

Yes. There is.

Is Brahma Gyana or Wisdom of the Self

deeper than anything harder than granite or

diamond?

Yes. There is.

Is sin

deeper than anything hotter than the fire?

Yes. There is.

It is anger.

Is there anything darker than coal or tar?

Yes. There is.

It is the heart of a miser.

Therefore, attain Brahma Gyana.

Become virtuous, control anger,

And slay miserliness.

THE GITA IDEAL OF PERFECTION

(Sri Swami Venkatesananda)

EPITOMISED in the Eternal Scripture that has had its origin in the Lord Himself, the Fullest Manifestation of the Unmanifest, are Truths that would transform Man into Divinity. Strung together in a luminous garland are gems of wisdom that at once throw light, peace, joy and strength into our hearts. Deep and unfathomable to an adept diver, the ocean of Gita is yet refreshing to a lay novice who bathes in the crystal clear waters of divine wisdom nearer the shore! Who would not like to be drowned in this Ocean of Truth?

The Supreme Abode

The prospects of such a contingency are glorious and irresistibly charming. For, what the Gita promises us is not an abstract Self-realisation of the Vedantin, or complete annihilation as the Nihilist would have it; but the Lord has concretised the goal and has presented to mankind the brighter side of its utility.

What every man desires and seeks in the illusory phantom of phenomena, what he strives to achieve by letting loose his base instincts of possession, self-preservation, procreation, etc., the Peace, the Joy, the Security, are absent in the objects of the senses themselves. In the objects he can derive as much joy and peace as a thirsty man can obtain from a mirage.

That which is Eternal and Infinite alone can offer this Full Peace, this Real Joy and this Security. That which did not exist in the past nor will ever exist in the future, is an optical illusion, a strange vision of a delirious man, even in the present. It cannot satisfy the aspirations of the Inner Self; and the deluded Jiva that seeks to satisfy its hunger in it perishes like the moth

in a flame! Yet, such is the force of the mind-current which ever flows towards the incline which is on the side of the objects that in spite of repeated reminders to the contrary, man contents himself with poisonous draughts of objective pleasures.

To wean away Man from the pursuit of the shadow is the purpose of the Gita. And, he is promised the suzerainty of the Supreme Abode where ever reigns Eternal Peace. To reach God, to become God or to realise that Man in essence is God Himself is the goal.

The Paths

The multi-coloured beacon-light of the Lord's Song illumines the various Paths that present themselves in its dazzling brilliance and warns the pilgrim to avoid the pitfalls on the roadside. The colour-blind wayfarer imagines plurality of paths where but one alone exists!

In the wordy wrangle that has gone on with an endless stream of debaters each trying to proclaim the authenticity of his own version of the Gita, based on the eccentricity of his own mental imbecility, the different Paths, viz., Karma, Bhakti, Jnana and Yoga, have had their days of glory and decline! It has been left to a modern seer (Sri Swami Sivanandaji) to call a truce and to flourish before all the trumpet of Truth—that the Gita, far from being doctrinaire or dogmatic, is the point of Synthesis where all the roads converge.

The Yoga Of Synthesis

The Lord Himself declares that He propounded TWO paths to Godhead; and quickly adds that of the two He Himself holds ONE as superior to the other. This ONE is the Karma Yoga,

Karma Yoga is not different from the Yoga of Wisdom, for wisdom is inherent in the former. The choice then is between abandonment of actions or their due performance in accordance with the principles enunciated by the Lord Himself, i. e., without egoism.

Activity is the very soul of creation. Manifestation of phenomena is the result of the Primordial Activity in the Unmanifest. The inverse process of evolution into the Unmanifest Godhead has therefore, to be through activity, for, activity can drop off of its own accord only when Creation is transcended! Forced restraint of the external organs of perception or action will only result in a hypocritical suppression of the natural tendencies in Man but not in their sublimation into divine. It is this wisdom that prompted Janaka and others to follow the path of action to reach the Goal.

The essential pre-requisite of Self-realisation being the infinite expansion of individual consciousness, the separatist ego which limits the Jiva to the five sheaths has to be annihilated. Whichever be the missile chosen, the target is the ego. The utter destruction of the ego is brought about only by the exercise of discrimination. This is taken as the basis for Yoga.

When this fast-binding shackle of ego is broken, the Yogi perceives the Atman ever remaining unmoved and unaffected by the external activities—the Eternal Sakshi who neither acts nor enjoys. Actions belong to the realm of Prakriti or the Ever-changing Principle in nature, not to the Self, the Eternal Purusha. The six states appertain to the Gunas and their combinations: not to the transcendental Atman which ever remains tranquil and equanimous.

Dynamic actions sprout forth from the Yogi; but inwardly he ever remains

quiescent! Herculean tasks that he might undertake for the commonweal move him not a hair-breadth from his Abode of Peace! Gigantic endeavours gather not their offsprings to cling to the desire-lapel of his soul, for he has burnt it! The ego-causeway having been destroyed, the fruits of actions that hide the noose of Samsara dare not approach him.

The Yogi thus ever rests in his own Self, Peaceful, Blissful and Wise.

Into this Karma-Jnana synthesis is thrown devotion, too! Emotion plays not the least prominent part in the make-up of Man: and it claims a place at least equal to that of his head and hand. Emotion with its seat in the heart of man encloses within it the seed for rapid expansion of consciousness. Para and Aparā Bhakti both have their place in the unique process of evolution according to Gita. Aparā Bhakti leads to Para Bhakti which is identical with Jnanam. A true Bhakta sees the Lord seated in his own heart, in every bit of Creation. When the heart expands to limitless consciousness, the ego-covering slowly and gradually thins out and ultimately vanishes. The goal is reached.

MAN—his entire being—is thus homogeneously developed into GOD. The stunted growth of any part does not mar the beauty or the grandeur of his godly stature. He is no more in danger of being preyed upon by the deadly lioness (Ego), for no part of his being is vulnerable. He has guarded himself against the danger of exposing an unregenerated corner of himself to the hungry gaze of worldliness: as does often happen in the case of those who indulge in the alluring amusement of one-sided development—alluring because it affords shelter to the ego in convenient corners.

Nor is the practice of the Yoga of Meditation ignored. It is a fortress built

morning and evening by the Yogi around himself, to protect him from the external forces and the interpal enemies. It is the main switch which, when put on, sets the dynamo in motion to enable the latter to generate a high voltage of wisdom throughout the day, and electrocute the ego if it chances to come into its contact.

This is the Yoga of Synthesis, the Yoga of the Bhagavad Gita, the Yoga which is revived by Sri Swami Sivanandaji as the one best suited to this age.

The Carte D'Identite

Lord Krishna repeatedly stresses the idea that one who has reached the Goal (call him a Sthitha-Prajna, Yoga-rudha, Bhakta, or Gunatita) does not seclude himself in a mountain-cave but lives an active life in the very thick of the battle, inspiring and guiding the lesser-evolved souls. He is characterised by undisturbable balance, unperturbable peace, ineffable joy and by indubitable wisdom. He has a great power of endurance: he is perfectly free from lust, anger, greed, fear, attachment or selfishness. In short, he is egoless.

This Jivanmuktha standing on the pinnacle of Glory finds joy in serving mankind, in pointing out the Path leading to the Great Destination, and in providing in himself the ideal example for all to emulate.

The Saving Message

Here, then, is the Message of the Gita that alone can save mankind. The Destination as well as the Path are made of the same substance: the End and the Means have a common composition. Untruth cannot lead to Truth: hatred cannot lead to love: The path to God is godliness.

If humanity is to progress towards

divinity, therefore, it should listen to this Saving Message. Naught else will help. That Message is egoless service to the entire mankind—nay, to the whole creation with a progressive realisation of the Truth that the One Atman alone pervades every speck of space! With the gradual expansion of consciousness, selfishness will be squeezed out of existence. Ah! If only man shed his selfishness and transcended his little ego, humanity would find itself in a real Paradise!

When Man realises that it is His own Self that has put on the million garbs of numberless men and women, how will he bring himself to hate any one? If man reflects for a moment that everybody is his own Self, why need he fear any one? Jealousy will flee before him if he asserts in wisdom that the most glorious deeds performed by the mightiest potentate have proceeded from his own self. Humility will abide ever in him if he feels that in the vilest sinners his very Self dwells.

It is the perception of duality—the Original Sin—that gives rise to the multitude of errors and sins. If this Original Sin, Ignorance is annihilated by the dawn of wisdom Man will perceive One alone in all. Fear will vanish: for fear is rooted in the thought of another. Delusion will vanish: it has no place in the Light of Wisdom. Misery will disappear; for the sun of happiness, joy, Bliss has arisen.

Only the acquisition by every Man of this Supreme Wisdom, through the diligent practice of the Yoga of Synthesis in accordance with the Lord's teachings in the Gita, can bestow on mankind the triple blessings of Peace, Joy, and Security, that will bring the ages of wars, hatred and ignorance to an end once and for all.*

*A thesis submitted to the Indian Philosophical Congress on the occasion of its 23rd session.

THE BASIS OF CHINESE PHILOSOPHY

(Prof. Y. P. Mei.)

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[In the following article Sri Y. P. Mei gives in a nut-shell the basic principles of Chinese Philosophy. Religion is the deepest inner urge in every human being, whether he acknowledges it or not. And China's cultural heritage, which is the only match for India's Vedic tradition, can never be wiped out from her sacred soil, whatever the political hazards may be. To-day China's history is being rewritten debunking Tao and Confucius, and her Vice-Premier Kuo Mo-jo has proclaimed "Our legacy of culture and education from the old China cannot satisfy the demands of the people. We must discard the old social structure....." But how far this will come true only time can say.—Ed.]

CHINESE philosophy is predominantly a system of ethical realism. The following major tenets of this system may be regarded as its basis of values :

Metaphysics : (i) Both the universe and man's life are real. (ii) The nature of reality is dynamic and not static, relational and not absolute.

(iii) All forms of change are due to the interaction of two forces, the *Yin* and the *Yang*, between which there can be equilibrium and harmony as well as conflict and opposition.

(iv) Change takes place in the form of supplementation and alternation and usually in the form of cycles and never extremes.

(v) The universe is a macrocosm and man is a microcosm.

Ethics : (i) Running through life and the universe is one all-pervading principle, rational and ethical in nature.

(ii) Man's duty is to follow this principle, which brings him in tune with the universe.

(iii) Evil results where there is deviation from this path.

(iv) Every mortal has the capacity in him to become a sage.

(v) The sage is one who assists the transforming and nourishing powers of heaven and earth, and so with heaven and earth forms a ternion.

Values in the sense of the search after

the highest good in the various schools may be summarised under five sections as follows:

(1) **Values in Confucianism**—as expounded by Confucius. *Jen* is the cornerstone of Confucianism and means to love men joyously and from the inmost of one's heart. *Jen* is the innermost nature and highest ideal of manhood, the beginning and the end of the way of life. *Jen* is inborn in all men and its attainment is in proportion to the degree of one's sensitivity of intuition. Confucius himself attained a harmony and identity with the universe. His teachings on the social relations, the Golden Mean, the importance of ritual and music, and government by virtue have all become controlling motives in the Chinese appraisal of values.

(2) **Values of Confucianism**—as developed by Mencius. Mencius advocated government by *jen*. *Jen*, together with *yi* (righteousness), *li* (propriety) and *chih* (wisdom), arises from the inner springs of the human heart, and human nature is therefore good. Man should give these beginnings of virtues in him full extension and development. There is a strong element of mysticism in Mencius which becomes prominent in the passages describing the state of identification with the universe, which he seems to have achieved.

(3) **Values in Moism**. Mo Tzu insisted on making God the centre of all things.

Both ethics, advocating universal love, and politics receive their sanction from religion. Mo Tzu was also a utilitarian. The answer to his criticism of the *jen* notion in Confucius may be found in the teaching of Mencius.

(4) Values in Taoism. Lao Tzu and Chuang Tzu discarded Mo Tzu's God and then *jen* and the *yi* of Confucius and Mencius, and upheld Tao as the highest value. Tao is the prime mover that transcends truth and falsehood and is beyond good and evil. A life of tranquility

and detachment is finally to lead to that of the "True Man", who apprehends the Tao completely and is free in the absolute sense.

(5) Values restated in Neo-Confucianism. Neo-Confucianism is a restatement of Confucianism under the influence of Buddhism. The feeling of kinship between man and the universe has grown even stronger. In the *jen* of Confucius is to be found the final unity of man's personality as well as the unity of this world with the world beyond.*

*An abridged thesis for the Second East-West Philosophers' Conference held under the auspices of the University of Hawaii.

VIVEKACHUDAMANI

(Of Sri Sankaracharya)

स्वप्नेऽर्थाशून्ये सृजति श्वशक्त्या

भोक्त्रादि विश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेष-

स्तत्सर्वं मे त न्मनसो विजृम्भणम् ॥१७०॥

170. In dreams in the absence of objects, the mind alone, by its power, creates the universe consisting of enjoyer, etc. Even so in the waking state also everything (the phenomenal world) is a projection of the mind alone. There is no difference.

Notes : स्वप्ने = In dream ; अर्थाशून्ये = in the absence of objects ; सृजति = creates ; स्वशक्त्या = by its own power ; भोक्त्रादि = enjoyer etc. ; विश्वम् = world ; मनः = mind ; एव = alone ; सर्वम् = all ; तथैव = even so ; जाग्रति = in waking state ; अपि = also ; न = not ; विशेषः = any speciality तत् = that ; सर्वम् = all ; एतत् = seen here ; मनसः = of the mind ; विजृम्भणम् = projection.

Commentary : This is a very important verse. The entire theme of the philosophy of Ajati Vada of Goudapadacharya is built

on this view. The non-differentiation in effect of dream as well as the waking state is the basis to prove that this world of names and forms is false and unreal. This is very beautifully explained in the commentary of Mandukya Karika by Sri Sankaracharya in his unparalleled Bhashya on the Karikas.

It is a fact well known to you all that in the dream state there are neither mountains, rivers, motor cars, trains, crowds, play, school, office nor the varieties of experiences of fear, anger, joy and sorrow. Everything is pure mental Kalpana. This is realised when you wake up in the morning. But during the dream state everything that was seen or experienced was real and as genuine as the waking state itself.

There is in reality no difference between Jagrat and Swapna. Both are alike. Jagrat is only a Deergha Swapna. Swapna is seen to last for a short time. Jagrat extends to longer durations. Except that there is continuity of actions, consistency of place,

conformity in the mode of thinking etc. There is nothing to differentiate between that and Swapna. The same persons you see everyday. Whereas in the Swapna or dream you see the same man in different shapes at the same time. You see a cow wearing a goat's head. You see that an elephant is flying with wings. You see oceans rising up in a second. You see rivers flooded when there is actually not even a drop of water in the river ordinarily. You see that a monkey is riding on a horse, etc. You see things and objects which are usually unbelievable in the waking state. Such things make you believe that dream is real.

Unless and until you wake up from dream, the dream does not become false. You are not aware of your existence in waking consciousness then. Thus taken individually dream is as real as waking state. In the state of Sushupti or dreamless sleep there is absence of both dream and waking. Therefore it is clear that something which is other than the three states, which is free from changes is only true. That is your own Swarupa or Satchitananda state. It is Turiya.

To a sage there is no world. He sees Brahman everywhere. With his eye of intuition he sees oneness everywhere. When the angle of vision changes there is a world. It is all one Akhanda Paripoorna Brahman. *Sarvam Brahmanamaya Jagat* is the realisation of Sadhasiva Brahman *Siyaramaya sab jag jani...* is the realisation of Isidas. *Isavasyamidam sarvam*, teaches the anishads. Therefore it is clear that the phenomenal world is untrue and false. It is a mere creation of the mind.

सुषुप्तिकाले मनसि प्रलीने

नैवास्ति किञ्चित्सकलप्रसिद्धे ।

अतो मनः कल्पित एव पुंसः

संसार एतस्य न वस्तुतोऽस्ति ॥१७१॥

171. In deep sleep, when the mind is merged, there exists nothing—is the experience of all. Therefore Samsara is only a mental creation and does not exist in reality.

Notes : सुषुप्तिकाले = In deep sleep ; मनसि = with mind ; प्रलीने = merged ; नैवास्ति = there is none ; किञ्चित् = something ; सकलप्रसिद्धे = universal experience ; अतः = therefore ; मनः कल्पितः = mentally created ; एव = only ; पुंसः = of man ; संसारः = transmigratory existence ; एतस्य = of it ; न = not ; वस्तुतः = in reality ; अस्ति = is.

Commentary : This verse supplements the idea contained in verse 169. This has a close relationship to verse 121 also.

Sushupti is the blissful state of dreamless sleep wherein the mind is functionless. It hears nothing, sees nothing, tastes nothing, and feels nothing. There is neither waking nor dream. It is free from objectivity. The world vanishes there. There is not even the feeling of body consciousness. It is equal to complete nothingness or non-existence. There is not even awareness there. The senses merge in the mind and the mind rests partly in Avidya and partly in Brahman. The mind takes rest in the Hitha Nadi in the heart. This is the state of Praleena mentioned in the text.

Though there is cessation of the functioning of the organs and disappearance of the phenomenal world, it is universally accepted that there is bliss. You say when you get up from sleep, "I had a sound sleep. I did not know anything. I had a blissful refreshing sleep. I did not know or feel the pain in my leg." This clearly shows that there is absence of pain and existence of Ananda or bliss in the state of sleep. Therefore it is beyond doubt that there is

a state of existence apart from the phenomenal world, an existence without body, mind and senses and that it is possible to be happy without woman, money, bangalows, horses, etc.

So the text says *Manah kalpita eva pumsa samsara na vastutah*. Samsara is created by the mind and not in reality. When the mind is destroyed as in the state of dreamless sleep there is no world. In dream and waking the world again reappears. Therefore the universe is your own mental creation. If by Sadhana you create in you the strength to remain in the absolute state where there is neither waking, sleep, nor dream, you will experience the world no more.

वायुनानीयते मेघः पुनस्तेनैव नीयते ।

मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥१७२॥

172. Clouds are brought in by the breeze and are again driven away by it. Bondage is caused by the mind and liberation also is caused by the mind alone.

Notes : वायुना = by wind ; नीयते = is led ; मेघः = the clouds ; पुनः = again ; तेन = by it ; एव = alone ; नीयते = is driven ; मनसा = by mind ; कल्प्यते = is superimposed ; बन्धः = bondage ; मोक्षः = liberation ; तेन = by it ; एव = itself ; कल्प्यते = is caused.

Commentary : The simile is very very

apt. Wind brings in clouds from different directions and again they are driven away by the same wind. As easily as the clouds gather favoured by wind so easily do they disperse.

So also mind creates Samsara and itself destroys it. You feel, "I am this body. This house is mine. She is my wife. That is my estate. There goes my motor. Here is my son who has just returned from England. He cheated me. He is my enemy. I am a multi-millionaire and so on." This constitutes bondage.

Feel today, "I am Atma. This body is my house. This wealth belongs to the Lord. I am only a Trustee. Let me donate a lakh of rupees for building choultries, dharmashalas and hospitals. Let there be Vedic Prachar. She is my mother. This boy, these girls, these widows, these orphans are sent to me by God. We meet pilgrims meet in a public inn. I am only a servant of the Lord. I am contented in His service. I wish to serve him till the end of my life." This is real Moksha.

The same mind has brought you now freedom. Practise it. You will derive immense joy. Be bold. Be courageous. You will shine as a Jivanmukta, liberated from all bonds of Samsara.

CONQUEST OF THE LIFE EARTHY

(Sri B. S. Mathur, M. A.)

TO-day there is all around suffering. Man's lot seems to be miserably unhappy. There must be a way out. Here is a solution :

"The raft of knowledge of the Self will take you safely over the stormy waves of this great ocean of Samsara. You will not be affected by even the worst kind of adversities and sorrows. Therefore, struggle hard to attain this knowledge. Disseminate this wisdom of the Rishis and bear

witness to it in daily life." So says Swami Sivananda.

What a good solution ? And also how certain and in a way, how easy ! What is there in darkness ? People go on fighting in darkness and millions over millions are killed. They are not allowed to show their best in life through their dreams, thoughts and deeds. They wanted a free atmosphere to

velop, to show the divinity that resides in them. That atmosphere was denied to them on account of continuous fighting. That darkness that kills so many people all over the world must disappear. After all, man has to show what he is possessed of, his actions and thoughts have to be manifestations of God that is in them. Let him have the light of wisdom. Let him have peace that is as refreshing as a quiet sleep, we need sleep to refresh our life. Similarly, we need silence to refresh our wisdom. Let us go further and think. You need urgently peace to refresh your wisdom. That peace is possible through knowledge, and not in the presence of ignorance, that is so inhuman and so wasteful. Yes, it is tremendously wasteful, this ignorance, which seems to be plenty all around us to-day. It kills all constructive strength, and the world goes the other way, the present way of destruction and frustration on a mass scale. Why not give up this ignorance?

This great ocean of Samsara is so stormy, full of dangers. We have to cross it, we have to overcome the difficulties that come in our way. Knowledge of them, knowledge of the causes that lead to them, followed by planning and action, will lead to success. Success requires three things : knowledge is first, planning is second and action is the third, taking us to the Reality, from the unreal to the real, from darkness to light and also from death to immortality.

Hence the need for the raft of knowledge to the Self. Mark the words "of the Self", you need to know your own self to know the self of others. The Bible says "Love thy neighbour". How practical ! How can you forget loving your own self ? That is certain. But do not love your own self directly. Love others. In loving them you come to love God and God is in all of us. Naturally, you come to love your own self.

That you want. Have it ; show your love for yourself in the love of others. This is the teaching of the sages.

Almost there is an identical experience in our acquisition of the knowledge of the self and of others. Whether you want to know your own self or you want to know others, you have to start knowing both. Hence the Swami rightly asks you to possess self-knowledge.

But what is this knowledge of the Self ? You are not to be selfish. You have to think in terms of the good to entire mankind. That idea will be a reality, if you concentrate upon the knowledge of the Self. Just think. What was in the beginning ? We did not come all of a sudden and without a cause or an agent. They say (and that is the truth), in the beginning there was God alone. For sometime He lived all alone. But in due course He felt an urge to express Himself in the many. We are the many. And so God lives in us. We are His projections. If you think deeply over this idea, it will take you nearer to the Reality. This self-knowledge alone is powerful enough to lead to a common brotherhood throughout the universe. And that is the way, the only way to an eternal peace.

What will be the consummation ? As a result of self-knowledge, there will be no sorrows, no adversities. Visualise a continuous bright day of happiness and concord. How realistically Swami Sivananda has said :

"Remove selfishness and egoism. Calm the passions. Purify the heart. Analyse your thoughts. Scrutinise your motives. Cleanse the dross of impurity. Realise God."

All this will obtain as a direct reaction to Self-knowledge. That much is certain. Man has to be unselfish if he wants peace in the world. His passions have to be calmed.

Else he remains a brute. Passions are bad and they lead to anger and excitement, not befitting of a gentleman. There is culture when passions have been stilled. Culture? Is it not a discipline? How can you have it when passions are free?

Next, you are to analyse your thoughts, scrutinise your motives and thus to cleanse the dross of impurity. And that is realising

God Himself.

Purity is the aim. Passions must go and instead of them, what we need to-day is the light of reason. And so we are to think and think till the abstract—God, becomes reality to all of us.

This is the wisdom of the sage of the Himalayas. This light of wisdom is to be our constant inspiration.

DIVINE LIFE FOR CHILDREN

(Sri Swami Sivananda)

STICK TO MOTTOES

Early to bed, early to rise, makes a man healthy, wealthy and wise. Be slow to promise, but quick to perform. A stitch in time saves nine. Don't cry over spilt milk. Unity is strength.

A laughter a day keeps the doctor away. Don't count the teeth of a gift-horse. Things are not as they seem to be. Pride goeth on horse-back and cometh on foot. It is easier to preach than to practise.

Prevention is better than cure. Whatever that exists is God only. All that glitters is not gold. No pains, no gains. Trust in God and do the right. Time is most precious.

RISE EARLY

My Beloved Radha! Get up early in the morning. As soon as you get up from your bed sing *Hare Rama Hare Rama Rama Rama Hare Hare—Hare Krishna Hare Krishna Krishna Krishna Hare Hare.*" Do prostrations to your father, mother and all elderly persons.

When you meet your friends or master in the school, say "Jaya Ramjiki, or Jaya Krishnajiki, or Om Namo Narayanaya, or Jaya Sita Ram or Jaya Radhe Shyam!

Pray before you start reading your books.

TIME IS MOST PRECIOUS

Time is money. Time is more precious than money. Money can be earned again if it is lost. But if time is lost it cannot be regained. A moment once gone cannot be called back.

Life is but a collection of small moments. Every moment should be well-utilised in study of Gita, Kirtan, Japa, Prayer, Meditation, service of the poor and Mahatmas, study of class lessons, and honest earning of money. The 'tick tick' of the clock reminds you that moments are passing away.

Do not waste your time in playing chess and cards, seeing cinemas and reading novels. Realise the value of time. You will repent in old age if you misuse it. Do not kill time in idle-gossiping and chit-chatting. You will become a great man if you use your time in a useful manner. Have your daily routine and stick to it. You will be crowned with success.

FAST FOR HEALTH

O Sankar! If you get pain in the stomach, do not take any food. Fast. Take a doze of castor oil. Drink a tumbler full of hot water. Fasting will do you immense good.

Do not stuff yourself with medicine always. Lead a natural life. Take a sun-bath in the early morning and evening. Take regular exercise. Take fruits and tomato-juice. You will possess wonderful health.

Become your own doctor. Do not go to doctors. Pure air, pure water, sunlight wholesome food, are the best medicines. Be natural always.

RIDDLES

Where do you see rivers without water and towns without men? On the map. What is it that jumps to your shoulders as soon as you catch hold of its leg? Umbrella. When I walk, I live; when I stand I die.

Tell me what am I? Clock.

Which is the oldest table in the world? Multiplication table. What is that which has three feet but no legs? A yard measure. What is that which nobody wishes to have and nobody likes to lose? A law suit. What four letters would frighten a thief? O.I.C.U.

What is the longest word in English? Disestablishmentarianism. What is the difference between a Prince of Wales and a football? One is heir to the throne; the other is thrown to the air. What is the difference between a naughty boy and a medicine. One wounds the heel; the other heals the wound.

THE COSMIC FRAMEWORK

AND SIVANANDA'S ROLE IN IT

(Sri Aldo Lavagnini, Mexico)

[The following study is based on Western astrology and the journal is not responsible for its views.—Ed.]

AS the Greek Philosopher expressed it, God geometrizes in space and time, adjusting and combining the evolutive paths of all beings and making into patterns of Order and Beauty—within His Law of Perfect Justice and through Karmic regulation—both our highest aims and aspirations and the many errors and foolishness of our lives.

Although we may not be fully conscious of it, we are all living within the framework of Great Cosmic Cycles, indicated, at least partially, by the many yogas of the heavenly bodies. By carefully studying the Heavens and their ever orderly and harmonious motions, we may not only become better aware of the times and cycles in which we live but also try to imitate their ways by seeking in our own lives a better expression of that same Order and Harmony.

The Epoch, in which we are now living and in which Swami Sivananda has come

among us on His earthly mission of being an illuminating Guide and Master of the Divine Wisdom, is roughly the fourth quarter of the great Piscean Age, which, according to our view—taking the great star of first magnitude, Chitra or Spica as the Chief reference point—began somewhere midway between the Christian and the Mohammedan Eras, i. e., about 311 A. D., when that star, now at 23.7° of Libra, marked exactly the Autumn Equinox and the point of time between the two Kali Yuga periods of 1200 years each, within the Precessional Cycle.

According to an ancient Indian tradition, this star, Chitra, is, indeed, that same Central Fire Hestia, of which Pythagoras, the great Greek-Italian Philosopher, taught to his disciples, at about the same time as Buddha was completing His mission, as a Great Light of the East. When the Spring

Equinox comes in line with this star. we have the dividing point of two Satya Yuga periods of 4800 years each; when it comes opposite to it (as in the first centuries of the Christian Era), we are similarly in the middle of two Kali Yuga periods. We are now, therefore, in the first part of a Dvapara Yuga period of 2400 years, which began in the West with the discovery of America by Columbus and the Protestant Reform.

^{su} In the horoscope of Sri Swami Sivananda, this star is in the middle point between his Jupiter and Uranus positions; and his progressed Sun was strongly under that influence in the period of his life between 1923 and 1926.

When Swamiji was born, a year after the conjunction of those two planets at 5°50' of Libra, it was also in the full force of the incoming period of a great conjunction of the two outermost planets, Neptune and Pluto, which takes place every five hundred years and has a dominating influence on the next five centuries, after which the Piscean Age (in which we live, from about 911 A. D.) will come to its end and the new Aquarian Age will begin.

²³ Now, after its semisquare coming in force in the period intervening between the last two great wars, these two planets in the outer circle of the solar system have formed a sextile just at the beginning of 1950, which has seen the proclamation of the new Republic of India; and this time should be a very auspicious one for every kind of constructive, peaceful and illuminating effort, particularly for the application of the Spiritual viewpoint to daily life, such as the Divine Life Society is doing by spreading and irradiating the gospel of Truth.

The beginning of the Divine Life Society, in 1936, with Jupiter in Capricorn (Guru, in the sign governing India), was also in an intermediate point between two pairs of

conjunctions of this same planet—with Pluto and Neptune in 1931 and 32, and with Saturn and Uranus in 1940 and 41, governing minor cycles of 12 to 20 years. The conjunction between Jupiter and Saturn is the more important one, for it is the one having a larger extension and indicates that the second half of 1950 represents the middle point in the actual cycle of its work, which will end about February 1961, when a new conjunction of these two planets in Capricorn will take place, marking a new cycle until 1981.

About this last quarter of the century will also be due the great square of the two outer planets, marking a trying period, an epoch of severe probation for the whole of mankind. A conflict of some sort will no doubt be inevitable, towards which several nations of the world are already working and preparing. So, the best we can do about it is to stand apart and prepare for the Ideal World, which, according to the Divine Pattern, is an equally inevitable outcome.

The great work of Swami Sivananda after a period of preparation and preliminary service, although firmly pivoted on Eternity, will in all probability be encased in its active earthly phase, in the period intervening between the semisquare and the square of the two farthest planets. But having most auspiciously begun in the first part of the Great Cycle of Five Centuries, it will certainly progress and be a dominant influence in the world during the whole of this Cycle, which marks the last quarter and the closing period of the Piscean Age.

Although there may be a renovating period in His life and work at about 1955-56—marked both by the progressed conjunction of the Lights and, in the heavens, by a triple conjunction of Saturn and Uranus in an almost exact trine—the true turning point which should mark an expansion (with

progressed Sun entering Sagittarius) will not come until after 1960, when it will become coeval with the aforementioned Cycle of Jupiter-Saturn.

A new period of greater expansion seems, therefore, to be indicated and should be prepared for by the Society, so as to fall in line with the beginning of the new Cycle due in 1961. In the first half of that new Cycle there will be several (say, seven) successive conjunctions of Uranus with Pluto about the half of Virgo (Falguni)—between 1964-67. Those conjunctions will strongly affect India generally, partly ruled by the sign of Virgo, but more particularly the labourer class, and could well indicate

some kind of universal application of the atomic energy. We can only wish that it may be for constructive and useful purposes.

These repeated conjunctions will end with the one of Jupiter and Pluto in 1968, followed successively by three triple conjunctions of the same God of the Greek Olympus—first with Uranus in Libra (1968-69), then with Neptune in Sagittarius (1971) and ten years after (1981) with Saturn in Libra—and beginning the new cycle which will end just about the year 2000.

This is the Path, divinely marked in the Heavens, in which, according to God's will, our feet have been set. May it be for us all a Path to Blessedness!

ASHRAM NEWS AND NOTES

SADHANA WEEK END

THE twenty-third Divine Life Sadhana commenced on the 28th of December 1950 at 5 a. m. with common prayer, meditation, peace-chants and Kirtan, which was a regular feature in the morning of all the four days till the 31st December. On the 28th, after the prayer in the morning, the aspirants moved to the temple of Sri Viswanath, where an opening worship was performed. After this, the party proceeded on a Prabhat Pheri, singing the Mahamantra all along. The next sitting was from 10 a. m. to 12 noon, when the sadhaks recited the eighteen chapters of the Bhagavadgita and the Vishnu Sahasranama. At 3.30 p. m. again, after the usual mantra-writing by all participants, speeches on the meaning and method of spiritual life were delivered by some of the Mahatmas assembled. After this, the 7th session of the All-world Sadhus Federation met. The day's function ended with Satsang, Kirtan and Bhajan at 9.30 p. m.

Yogasan Day

On the 29th, in the morning, after the

common prayers, the various important Yogic asans, mudras and other exercises were demonstrated with the explanation of their technique, and spiritual as well as therapeutic values. At 10 a. m. the Forest Satsang, on the lines of the ancient Vedic times, was held, where lectures on the teachings of the Upanishads were delivered, with main reference to the immortal conversation between Maitreyi and Sage Yagnavalkya. At 3.30 p. m. a mantra-writing competition was held among the Sadhaks, after which the eleventh session of the All-world Religions Federation met. At the conclusion of the meeting, Darshanacharya Sri Raghavacharya of the local Mahavidyalaya delivered a long and scholarly lecture on the processes of spiritual realisation. The function concluded with Ganga Puja and Satsang at night.

Karma Yoga Day

On the 30th morning, the usual prayers were followed by an Asana competition held among the Sadhaks. At 10 a. m. the Yoga Museum with its different illustrations of

Jnana, Yoga, Bhakti and Karma was explained in detail. After this, a class on practical Karma Yoga was held, where all the Sadhaks were given an opportunity to learn the glory of selfless service. The evening Satsang was conducted at the Viswanath gardens of the Divine Life Society at Rishikesh.

Sri Swami Sivanandaji was present on all functions and was every time giving his ennobling instructions through his blissful recitations and Kirtans. At night the movie films giving a very interesting description of Sri Swami Sivanandaji's recent all-India tour were screened. His lectures and songs recorded on the magnetic tape during the tour were also played back.

Sri Viswanath Day

The 31st was the day of the eighth Pratishta anniversary of the Viswanath Mandir. After the morning prayers and Suryanamaskara, there was recitation of Rudra, Purushasukta and Upanishads at the Mandir. A havan for the peace of the world was performed, after which archana and mahapuja were offered. At noon, Mahatmas and the poor were fed. In the afternoon, there was a Palaki procession, carrying the images of the Lord with Kirtan sung in chorus. The celebrations concluded with the enactment of a drama from the Mahabharata, "Veera Abhimanyu" by the children of the Ashram's Primary School. Several Sadhaks from all parts of the country participated in the Sadhana.

ALL-WORLD RELIGIONS FEDERATION

Opening the eleventh session of the All-world Religions Federation, Swami Sadanandaji reviewed the history of the Federation, and explained how differences in the non-essentials of religion were being given undue predominance by the followers

of different religions. That was why, he said, to make people aware of the essential oneness of all religions, the Federation was founded in 1945 under the auspices of the Divine Life Society. Sri Swami Sivanandaji was in the chair.

"Since then," Swami Sadananda said, "many books and pamphlets have been published and contributions sent to various periodicals to propagate the unity of religions. Such propaganda had its own value because in the countries which occupy the first rank in the material progress, the spiritual guidance of India is not only appreciated by the thinkers but recognised as a means for the solution of racial, ideological and other world problems. The mere fact that one of the publications of the Federation, viz., "World's Religions" has been adopted as a text-book for the Stanford University of California, itself goes to confirm this."

Later, the meeting resolved that if man's dying faith in the truths of religion and its practical realisation—which itself is a sure solution to problems of any kind of "ism", whether communism or imperialism—is to be revived, it was necessary for all thinking persons to propagate this faith, individually or collectively, and to practically demonstrate to the world the efficacy and vitality of the spiritual approach to individual and world problems.

BOOK OF THE YEAR AWARD

The Sivananda Book-of-the year prize of Rs. 500 for the best work on philosophy and religion, published during the year September 1949 to August 1950 (inclusive) has been awarded by the Adjudication Committee to Prof. K. Sabharatnam, M. A., Nagpur, for his book *India's Spiritual Heritage Part I*.

ALL-WORLD SADHUS FEDERATION

The seventh sessions of the All-world Sadhus Federation resolved that a scheme be formulated with the co-operation of the heads of educational institutions throughout this country, to begin with, to enable representatives of the Federation to visit these institutions and impart to the younger generation the practical aspects of the essentials of the Bharatian culture. Secondly, it was resolved as a corollary to the above to invite delegates from teachers' training-centres to visit the headquarters of the Federation and undergo there a short period of cultural training in direct contact with the actual ideal atmosphere and personal association with those having a firsthand knowledge of the land's true tradition.

The Federation also re-emphasised its resolve to promote cultural intercourse, based on the universality of religion, among all classes of monks, fakirs, bhikkhus, sadhus and sanyasins, and to urge them to reinstate their cultural heritage in their respective spheres.

PRIZE AWARDS

The following persons were awarded prizes in Asana and mantra-writing competitions.

SIKSHASAN : Sri A. S. Murthy

SARVANGASAN : 1st prize : Sri A. S. Murthy
II prize : Sri S. B. Singh

PASCHIMOTTANASAN : 1st Prize :
Sri S. B. Singh
II prize : Sri S. G. Pathak

PADMASAN : 1st prize : Dr. Lalji Sahai ;
Dr. B. J. Dave
II prize : Sri A. R. Subramanya ;
Sri S. B. Singh

MANTRA-WRITING : 1st : Sri Bhagawat Sahai
II : Swami Brahmanandaji ; Sri S. K. Bagchi

"LADIES SECTION" : Sri Gayatri Sahai ;
1st Prize
Sri Lakshmi II prize

* * * *

Sri Dattatreya Jayanti was celebrated on the 24th December at the Dattatreya temple

situated in the neighbourhood of the Ashram.

On 16th December a most enchanting performance on Suramandali, an almost forgotten musical instrument of the Vedic times which resembles the Italian harp, was given by Sri Swami Parvatikarji of Hyderabad. The performance was recorded on the magnetic tape by the Ashram's Studio.

On 18th December Dr. Melkot, a distinguished citizen of Hyderabad, gave an enlightening discourse on scientific Raja Yoga during the evening Satsang.

On 2nd January 1951, Prof. Ram Singh, an adept in breath-control and several extraordinary feats of endurance and muscular control, gave a performance of his acrobatics before a large audience at the ashram, which was filmed. Prof. Ram Singh, who claims decorations from America, France and China, can remain buried under the earth for fifteen days continuously. He demonstrated his breath-control feat by resisting the grip of a noose, allowing himself to be hung in the usual fashion of execution and several other similar performances. His assistant Sri Raghuvir and his wife Srimati Chandra Devi also gave several performances of extra-ordinary endurance

DIVINE LIFE CONFERENCE

The Third Provincial Divine Life Conference was held under the auspices of the Divine Life Society branch at Venkatagiri Town. A number of delegates from all parts of South India attended the Conference. Sri Swami Rajeswaranandaji said in his presidential address, "Mere political and economical, social and communal adjustments and re-adjustments do not bring in a better order of things with a permanent value. The foundation for a better humanity is to be sought in the education of the religious sense by rediscovering the vitality latent in religion and its utility in the daily life of an individual." The Conference was organised by Sri P. Subbaramayya Naidu, the president of the branch.

SPIRITUAL CALENDAR

(ANANDA KUTIR)

MARCH 1951.

1st. All-souls Day
2nd. Ganga Puja
4th. Ekadasi
5th. Pradosh Puja
6th. Siva Ratri
7th. Amavasya

19th. Ekadasi
21st. Pradosh Puja
22nd. Purnima
Holy Festival
30th. Ganga Puja
31st. Poor-feeding Day

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A typical gesture of goodwill from the socio-spiritual Organisations of the West.

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